

The AMERICAN

Pacific School of Religion
Berkeley, California

JULY 12, 1956



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Photo by Edward Nusbaum

*He cutteth out rivers among the rocks; and his eye seeth
every precious thing.*

Job 28:10

In The Beginning

Norman Whitney, Friend and Professor at Syracuse University, wrote the following meditation first for his personal newsletter, the Spectator—Paper, and has given us permission to give it a wider audience.

In the beginning . . . God.

The unknown author of the magnificent Hymn of Creation which has become a part of man's earliest history, must have dipped deep in the well of inspiration as he penned the fateful first phrase, It was, and after twenty-five hundred years still is, the ultimate answer, the perfect Word. The enquiring mind of Man has not gone behind it, has not reached beyond it, nor aspired above it.

Here is no literal report of an event, no scientific exposition of a process, though it neither denies nor contradicts such. Indeed scholars have pointed out that the climatic ordering of the creative "days" is precisely that of the best concepts of science: inorganic to organic; water, land, vegetation, animal life, man. But these matters are for men's duller eyes. Here is the insight of the true poet; the vision of the seer, who looks beyond the visible into the eternal reality of the Unknown and affirms Truth. The Spirit of God moved.

Here in four words is the incomparable sentence, "Let There Be Light"; the divine *Fiat Lux*. God spoke and there was; Creation is the expression of the Will of God. Note the ordered beauty in the balance of the "days";

*First, Light
Second, sky and water
Third, land*

*Fourth, times and seasons
Fifth, life in sky and water
Sixth, life on land*

And the evening and the morning were the seventh day—the Sabbath of fulfillment and rest.

Through balance, repetition and refrain we feel the rhythm of that solemn emotion in which spiritual values are apprehended. No wonder a literary critic has said of this narrative, "in unity of thought, simplicity of language, brevity of expression, restrained and elevated emotion, it is unsurpassed."

But here is no mere masterpiece of literary form. Perfection of form rises out of the unconscious sincerity of profound meaning,

and I like to remember that there are four great insights, ideal and universal, in this hymn:

1. The universe rests ultimately on the will of a power, righteous, wise and good;

2. In nature there is order, unity, purpose;

3. It is good and not evil;

4. Man, in the image of God, has spiritual value and dominion over nature (a revolutionary thought in days of animal worship!)

In the beginning God created. In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him: and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness. . . .

Playwright Robert Sherwood has written: "God created man

in his own image. This essential concept of the divinity that exists in man is the force that impelled man out of the jungle and along the ascending path that leads to the stars. His perhaps blind but persistent faith in his God-like qualities has enabled man to defy all scientific proof that he is frail, physically and morally—that he is subject to corruption and decay—that he is, in a word, mortal."

And because we are all made in "The Divine Image" (William Blake),

(We) all must love the human form,

In heathen, Turk, or Jew.
Where Mercy, Love and Pity dwell,

There God is dwelling too.

May you all worship in the beauty of His holiness; walk in the light of His life; dwell in the peace of His Love.

Norman Whitney

THE AMERICAN FRIEND

Old Series, Vol. LXIII, No. 14
New Series, Vol. XLIV, No. 14

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD
AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO
THE AMERICAN FRIEND
101 QUAKER HILL DRIVE
RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price \$3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 Quaker Hill Drive, Richmond, Indiana.

Entered as second-class mail matter at the post-office of Berne, Indiana

Editorials

The editor is in Colorado, where he is attending the sessions of Nebraska Yearly Meeting, the inter-denominational missionary conferences at Estes Park and the Conference of Evangelical Friends at Denver.

Isaiah Visits Kenya

(The conversation that might have been)

By the flicker of a dim lantern I saw his face across the small table. I had been reading some book reviews in a London paper which I had picked up in Kisumu. He was reading from the Bible, the fifth chapter of Isaiah, in Luragoli.

Four of us, on safari among the Masai of Southern Nyanza, were settling down for the night after the evening meal. The wind was whistling around the eaves of the corrugated metal shed in which we were housed. The kind hearts and ready hands of our Masai Friends had swept it clean for our use. Outside, the wild life was probably roaming or prowling for food. Not far from us were the mud and thatched houses of the Masai in which they and their domestic animals were sheltered.

In one corner Josiah, a primary school teacher who joined us at Kyancheri and who was to be our interpreter, was humming "Rock of Ages" as he spread his bed for the night. Musa, our cook and housekeeper, had prepared the evening meal which we had eaten together at close quarters on the small table that now served as a reading desk for us. John Retherford was putting final touches to our housekeeping.

Noting the chapter in Isaiah from which Musa was reading, I reached for my own Bible and read to myself the same verses. Looking again at him and the words of Isaiah, I wondered what these might mean to him, how they might puzzle him, especially the eighth verse, "Woe to those who join house to house, who add field to field, until there is no room" for those who need, but have no land.

What if Musa, a boy trained in our school at Kai-mosi, should turn to me for some explanations of Isaiah:

Musa: Bwana, what does Isaiah mean about people who join houses and fields till others have no room?

I: Musa, that was a condition peculiar to the times of Isaiah. There were people who forgot that God loved their neighbors and that land was for use and enjoyment and to produce food for all.

Musa: How different was it from our times?

I: Generally today we don't believe in having a few people own everything. We are beginning to understand what it means to love our neighbors when we think of property.

Musa: Are we?

I: (uncomfortable): Well, of course we yet have much to learn. But Musa there are other things we need to learn also. Have you thought about verse eleven on strong drink? Drinking is a bad habit which we are trying to end.

Musa: Of course I know that drinking is bad. We speak much of that and we understand, but we can't understand so well what is right about land. It is not verse eleven, but verse eight that I don't understand.

I: Very well, Musa, let's think about it. Have you any special questions?

Musa: My people are told that the Kikuyu people need land. That rich white people have bought it in ways that we do not understand, and that is why the Mau Mau started.

I: That is partly true, Muso, I'm afraid you don't understand; you see. . .

Musa: Though we do not understand either the people Isaiah spoke to or the white people today we love the land and want it. Do white people today join field to field?

I: Yes, I'm afraid they often do.

Musa: Do they read what Isaiah wrote?

I: Yes, some of them read it, but I'm afraid they don't understand. They think, as I said, that the problem Isaiah saw was peculiar to that day.

Musa: But it isn't?

I: No, I'm afraid it really isn't, that it appears again and again from that time to this. Your questions help me to see this. These problems are not simple and it will take time to solve them.

Musa: How much time?

I: Longer than it should, but we shall have to be patient.

Musa: Was Isaiah patient?

I: Musa, your questions trouble me, and I'm thankful that they do. It's the kind of trouble I want to pass on to my people in America.

Musa: It helps me to believe in your people when I know that they helped Isaiah to come to Africa.

I: I'm glad we helped Isaiah to come to Africa. The Bible you are reading in your language was translated by our people and yours as they worked together.

Musa: Are they not *one* people if their problems are alike so that they all need Isaiah?

I: Musa, I am deeply grateful to you. We helped to bring Isaiah to you and now you have brought him to me in a new way. No matter how great our problems, God, working through Isaiah, can help us.

* * *

The wind still whispered at the eaves of our safari home, asking new questions, questions borne on the African wind.

"The Least Of These"

By William W. Biddle

To the Editor:

Sometime ago I started work on the enclosed article to be submitted for your consideration. Then I set it aside for more pressing matters. I took it up again when I read "The Education Issue" of *The American Friend* for 1956 (May 17). The self-descriptions of Friends schools and colleges left me uncomfortable, because of a serious omission. The matter omitted is a concern which should be central to Quaker educators. There are two facets to this concern:

1. An awareness of and deep sympathy for suffering humanity. Especially should Friends be concerned in the present age of tragic uncertainty and demand for basic change. The suffering increases. Quakers, more than others, should take responsibility. "Oh God, lay upon us the burden of the world's suffering."

2. An awareness that in education we have a God-given instrument for helping men to alleviate their sufferings. When looked at this way, education is not limited to the passing on of information and attitude during the brief years of schooling, but is thought of more fundamentally as development of needy people throughout their lifetimes. Educators can utilize it to move men toward Christ-like conduct if they will link educational skill to Christian purpose.

The descriptions of Quaker preparatory schools and colleges are preoccupied with financial campaigns, new construction and equipment, better on-campus teaching of specific subjects, specialized scholarship and research, and a religious atmosphere for the few students who are admitted. I personally favor all these objectives. But where is the emphasis upon wider human need that all these might serve?

In editorials within "The Education Issue," Elton Trueblood and William Fuson point out briefly that the privilege of education should lead learners to accept obligation for the world's need. The schools, in their descriptions, ignore this recommendation with

two exceptions, the overseas work of missions described by Mildred White and the specialized work of Pendle Hill. The lack of concern for education as a humanity-serving instrument is found in schooling for general students who are to become citizens with a religious conscience.

Do the institutions take for granted a humane emphasis and so fail to feature it in description? That which is taken for granted is often neglected. Further, the educational task of life-long human development is complicated and difficult. No casual attention, even though good-hearted, will suffice. The process of human change toward Christ-like qualities demands the concentrated attention of the most able.

Should not Quaker schools and colleges stress this concern as one contribution which sets them apart from other institutions? In a world that desperately needs intelligent, Christian action they have a more positive responsibility than the providing of a pleasant and stimulating intellectual atmosphere for a few privileged young people.

William W. Biddle

* * *

William Biddle is a Friend and Head of the Community Dynamics Program at Earlham College. His work has attracted nation-wide attention.

In the twenty-fifth chapter of Matthew, Jesus set up a very simple test for measuring the worth of his followers, "As you did it to one of the least of these my brethren you did it to me." Beginning in the twenty-fourth chapter, His disciples had asked Him about "the sign of your coming and the close of the age." He replied by giving a frightening description of an age in turmoil, not unlike some of the years of the Twentieth Century. But He ended by telling how the Son of Man would separate the sheep from the goats in the final evaluation. Those to be accepted were the ones who had treated the least of His brethren with decency and kindness in

contrast with those who ignored human need.

Much discussion of right and wrong, even by avowed Christians, is unrealistic because it is not based upon this simple test.

The least of Jesus' brethren have been identified now; they have a name. They are known as the underprivileged. People of goodwill have gradually become aware of their existence and of responsibility for helping them grow beyond their handicaps. The identification and the concern represent progress, but not too much. We still have no accurate census of their number and location. We do not have sufficient understanding of their thinking or potentialities for development.

WHO ARE THEY?

Statements about the underprivileged often must depend upon guesses, since accurate knowledge is not available. Of the probable two and one-half billion people living in the world today, at least fifty percent are perpetually hungry. The first of Jesus' examples in his test was, "I was hungry and you gave me food."

There are no reliable guesses on those who are inadequately clothed or housed, or lost in ignorance and superstition. Estimates of illiteracy put the figure again at fifty percent, although if the "functionally illiterate" are added (those who can do no more than spell out words, for whom the world of printed ideas is closed) then the estimate rises to about sixty-five percent. When proper sanitation, nutrition, and medical care are given consideration, the percentage probably rises, as it does for those enslaved by superstition or those who lack the ordinary conveniences that Americans take for granted.

Where are the underprivileged? They are to be found in every land, but the bulk are in the nations known as underdeveloped. In general those nations that boast of being Christian enjoy greater material privilege. There is a gap that separates these privileged from the human majority that live still at age-old levels of misery. The gap widens as new luxuries become conveniences and then necessities in nations like the United States. But the gap of privilege will close; those who lack will take the initiative to close it, if we, the "haves," do not help the "have-nots" to approxi-

mate our level of living.

THE UNDERPRIVILEGED MARCH
The great British historian, Arnold Toynbee, has written that the Twentieth Century will be remembered, "not for its horrifying crimes or its astonishing inventions, but because it is the first age since the dawn of history in which mankind dared to believe it practical to make the benefits of civilization available to the whole human race." The underprivileged of the world are becoming aware of this possibility. Their awareness provides one of the revolutionary driving forces for an age in turmoil.

The Communists are aware of the seething discontent and propose to utilize it for their own ends. They offer to hungry humanity a material utopia to be gained either by violent seizure or by acceptance of help that may involve enslavement to the Communist cause.

What does the Christian West offer, with our own country as chief spokesman? Military strengthening, diplomatic pressure, and competitive economic aid. The aid stresses the material. It is offered to nations (in order to keep them out of the Communist camp). It ignores people who should be helped because they are people who are in need and who are Jesus' brothers.

As long as the competition is mainly material, we Christians have given an undeserved advantage to the Communists. They can out-promise us and can even out-perform us long enough to pull a people, firmly, into their orbit. We have surrendered our chief advantage, a spiritual concern for the Christ-like potential that lies in individual persons. Our non-Christian rivals take every advantage of our failure to live up to our own best preachment.

POVERTY IS OUT OF DATE
As the underprivileged, at home and abroad, move toward the "blessings of civilization," will they seek to eliminate spiritual as well as material poverty? The answer depends upon the guides to whom they turn for help. Modern technical advance has made material poverty unnecessary, for the first time in history. But spiritual riches are no more available today than they were two thousand years ago.

Note that Jesus laid stress upon both kinds of blessing in his test

PLAIN SPEECH

The Layman

More and more we are beginning to realize that the greatest change which has occurred in the Christian Cause in our generation is in regard to the status of lay men and lay women. Something of the dream that has been in Quakerism from the beginning, a dream inspired by the notions of a universal ministry, is now beginning to be felt in all denominations. That it is not limited to Protestantism is demonstrated by the growth of the Christopher Movement among the Roman Catholics.

The development in regard to the layman in our time has come in three different stages. In the first stage we have tended to neglect the layman. This was certainly the situation of most Christians as late as twenty years ago. In countless churches nearly all of the praying and all of the preaching was once done by the pastor, and people took this for granted as the natural Christian procedure. Partly because of a number of insistent voices which were raised in opposition to this, we began to see that such neglect of the layman was wrong. This led to the development of the second stage, in which we began to enlist the layman. One of the first voices raised in this connection was that of the late John R. Mott, who wrote a book called, *Liberating the*

Lay Forces of Christianity. During the last twenty years we have had the advance of the Layman's Movement for a Christian world, and the great interdenominational movements which have now combined as the United Church Women and the United Church Men, the latter to have its first big convention September 14-16 in Cleveland.

The assumption has been that this second stage is sufficient, but now the third stage is coming through our recognition that the enlisting of the layman is not sufficient. It is not sufficient because as long as a man thinks of himself as a layman he will never take the full responsibility of the Christian Cause, which he ought to take. Thus, we are pointing to a third period, in which we transcend the layman. We do not find the word, "layman," in the New Testament, as we do not find the word, "clergyman." Among the early Christians the ministry was universal, and in so far as we recover the spirit of the early Christians we shall move again toward the universality of the ministry, both in word and deed. The non-ministering Christian is impossible.

We are very fortunate that the word, "layman," has never been a characteristic Quaker term, and hope it does not become so. We have had from the beginning a higher conception, that of the ministry of all.

D. E. T.

of discipleship. He mentioned food, water, clothing, health, all symbolic of material goods. He mentioned also welcoming of the stranger, friendship, the visiting of the sick and of those in prison, all symbolic of relationships between man and man that could make men more like Himself.

If material comfort be the sole objective, then "blessing" can be obtained by seizure or gift. But if spiritual growth be equally important, then the underprivileged must learn to improve their own lot. A hand-out pauperizes the

spirit. Self-help, pointed toward help for others, increase spiritual stature. A great need of our age is to educate the underprivileged to help themselves, with confidence in their future together with generosity to help others.

The task is an educational one, to expedite the growth of "the least of these" toward their potentialities of responsibility and of altruism. The task should challenge the best brains, the most advanced training, the deepest

(Continued on next page)

purposes of religiously-inspired educational institutions. The problem is to extend the influence of schools and colleges and churches to effect political policy, to make domestic Christians aware of the underprivileged, to train workers to carry educational benefit to those in need, wherever they are.

In the competition for the loyalty of the underprivileged, Christians offer, not a utopia, but a chance for each to work for the things he needs in such a way as to enhance personal spiritual growth. We set out to convince all men that the essence of Christianity is not material goods or power, but a deep concern for people.

CHRISTIANITY, A WORLD NECESSITY

The underprivileged are on the march. They will go somewhere, —toward Communism and enslavement, toward nationalism and continued violence, or toward cooperative and generous self-help in the Christian spirit. The time has come for Christians to make clear that the answer which Jesus gave centuries ago is the only one which will work in the contemporary world.

The fate of the human race will not be decided ultimately by armies, or by diplomatic maneuvers or by give-away competition. It will be decided by the ideas that the underprivileged majority find will work as they move toward privilege. The ideas will be tested in the lives of men. They will be tested by the things we do to the least of these, Jesus' brothers.

A Visitor at the Canadian Yearly Meeting

The Canadian Yearly Meeting is held on the quiet campus of a college which has had Quaker traditions, Pickering College in Newmarket, Ontario, just off one of the busy highways that lead south into Toronto.

This year, for the first time since the union in 1955, the three small Yearly Meetings in Canada, Canada (Five Years Meeting), Canada (Conservative) and Genesee (General Conference), met as one under the new name, the Canadian Yearly Meeting. An outsider, hearing of unity among Friends, cannot quite imagine the actual labor of love involved in bringing together different backgrounds, different emphases, different loyalties into one

stronger whole. Canadian Friends throughout the Yearly Meeting seemed to be quietly rejoicing in the actuality of one Yearly Meeting, although the fact that one Quarter did not feel free to join in the union still is a matter of regret and some distress.

I was not quite prepared for the strength and vigor of the Canadian Yearly Meeting. We are inclined to think that smallness in numbers means weakness; this can be very wrong. It seemed to me that a greater proportion of Friends attended Yearly Meeting, in spite of the distances involved, than in areas of this country. Membership was reported this year to be 675. Several Canadian city Meetings are growing, but other Canadian Friends come from static or dying Meetings or tiny new Meetings to Canadian Yearly Meeting, seeking guidance and strength for the year ahead. I do believe they find it. The spirit, the vocal ministry, the "caring for one another" give evidence of vital faith.

Speakers at Yearly Meeting included Edwin Bronner, who spoke on William Penn at the Gardiner Lecture; Edwin and Vivien Abbott, Canadian Friends and physicians who gave a moving presentation of their three years of work in India under the American Friends Service Committee; and Leonard Hall

of the Five Years Meeting offices. My contribution was to speak on the visit of the American Quakers to Russia in 1955. I left before Leonard Hall's speech, but Dorothy Starr reports, "Leonard Hall gave an address on 'Some Concerns of Modern Friends' in the evening session, followed by a wonderful discussion rising out of a Meeting for Worship atmosphere in which there were long pauses between contributions." Joseph and Katherine Karsner of Philadelphia were other visiting Friends, giving reports on the American Friends Service Committee and the Friends World Committee for Consultation.

Fred Haslam, Secretary of the Canadian Friends Service Committee for twenty-five years, is retiring to be succeeded by Cecil Evans. Fred Haslam hopes to attend Woodbrooke for a time and then, if way opens, to do home missions work in Canada, particularly with the new Meetings. Two Canadian Friends families, Gordon and Betty McClure and Francis and Dorothy Starr, each with four children, plan to "pioneer" in Ottawa, moving there from the Toronto area this summer. They will join the Ottawa Friends Meeting, and hope to find ways to express Friends principles in the capital of the Dominion of Canada. Dorothy S. Starr will continue to edit "The Canadian

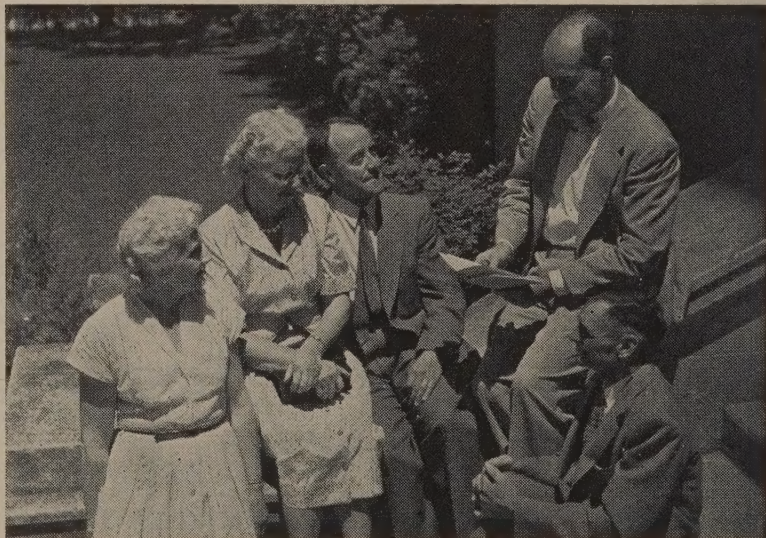


Photo by Leonard Hall

Shown here on the steps of Pickering College are, left to right, the three Friends who represented Canada at the Five Years Meeting in October, 1955, Olga Wiltse, Margaret Pennington and Fred Haslam; Edwin Bronner of Philadelphia; and Howard Clayton, Clerk of the Canadian Yearly Meeting. Edwin Bronner, Assistant Professor of History at Temple University, gave the Sunderland P. Gardiner Lecture during the Yearly Meeting on "William Penn—Prophet of the Future." He, his wife Ann and their four daughters attended the entire sessions. His father, Blaine Bronner, is pastor of the Spring Valley Friends Meeting in Colorado.

Friend" from their new home in Ottawa.

A quotation from the message of Ohio Yearly Meeting (Conservative), which seemed to strike a chord of response when it was read at Canada Yearly Meeting, reflects for me the spirit of Canadian Friends as well, "But what can we say to you in far lands who have suffered so much and to you in America who witness so fully for Christ? We can only say that we love you and that we hope you will receive even greater strength for the greater work ahead."

Eleanor Zelliot

Nebraska Friends to Form Two Yearly Meetings

Nebraska Yearly Meeting met from June 22 to 26 in the Friends Church in Pueblo, Colorado. Pueblo Friends were most gracious in the provision of homes and meals for all Friends in attendance. Visiting Friends were Errol T. Elliott, general secretary of the Five Years Meeting, Everett Kellum who has recently returned from the Friends Africa Field, E. Raymond Wilson of the Friends Committee on National Legislation, Wayne Carter of the Board on Christian Education of the Five Years Meeting, Sheldon Jackson, president of Haviland Bible College, and Mahlon Macy, of Oregon Yearly Meeting and regional director of the National Association of Evangelicals.

E. Raymond Wilson spoke on the work of the Friends Committee on National Legislation in regard to the recent farm bill. He showed how service rendered to our fellow men is service rendered to Christ. Everett Kellum gave a graphic picture of the growth of the Friends Africa Mission into one of our largest Yearly Meetings of Friends today. He stressed the steady development of Christian character and integrity in African Christian hearts which is producing leadership for the meetings, schools and hospital. Wayne Carter was helpful at many points and gave a good description of service projects of Young Friends in America.

Vern Ellis, missionary to the Navajo Indians at Rough Rock, Arizona, gave an interesting description of his first nine months of service. He showed pictures of the new buildings which many Friends are helping him to build. The Yearly Meeting set a goal of \$17,-

000 for a school, a teacher and another residence for this mission field. Friends feel the Lord is abundantly blessing this work.

Mahlon Macy gave the Bible Hour talks each forenoon based on the Beatitudes. He likewise gave three evening sermons. His messages were well received by Friends.

For nearly five years a committee has been working on a revised discipline for the Yearly Meeting. This year the committee brought in a quite satisfactory product in mimeographed form. It is based closely on the old discipline in matters of faith, but follows rather closely the business sections of "Faith and Practice" as prepared by the Five Years Meeting. This discipline is to be used by the local meetings for one year as a trial period for experimentation and correction before it is finally put into printed form.

For many years there have been members of the Yearly Meeting who have been dissatisfied with certain trends in the Five Years Meeting. This year a substantial majority desired that Nebraska Yearly Meeting sever its connection with the Five Years Meeting. A few meetings desired to remain within the working fellowship of the Five Years Meeting. There seemed to be an impasse in this matter until the minority group suggested that Nebraska Yearly Meeting remain within the Five Years Meeting, but set off a new Yearly Meeting to be known as "Rocky Mountain Yearly Meeting of Friends" and to be an independent body. This met with hearty approval of all Friends present. Nebraska Yearly Meeting will retain the property and assets of Nebraska Central College, and Rocky Mountain Yearly Meeting will be given the property and assets of the Rough Rock Mission in Arizona. It is hoped the new Yearly Meeting can be set off in its final form at Yearly Meeting time next June.

Lindley J. Cook

Our Cover Picture

The luminous photograph of Merced River in Yosemite National Park on our cover was taken by Edward Nusbaum, member of West Richmond (Indiana) Friends Meeting, Richmond businessman, member of the Publication Board, and a prize-winning amateur photographer.

Correspondence

Quarterly Meeting

To the Editor:

In my opinion, the Quarterly Meetings as conducted in our own quarter are very much needed. They are a source of Christian fellowship and inspiration to many.

Even in these days, there are those who cannot, or do not, for one reason or another, attend the Yearly Meeting sessions, and, too, for those who serve on committees there is very little time for anything but business. Once a year is not often enough to meet.

Perhaps there is need for less of business and more of a purely inspirational, evangelistic type of meeting, but it seems to me that we need more, rather than less, of that sort of thing.

Velma Newport

Searsboro, Iowa

* * *

Meeting Refuses Oath

To Friends everywhere:

Two years ago Orange Grove Monthly Meeting decided that it could not in good conscience sign a special "loyalty" oath which is now required by the State of California in order to continue property tax exemption. What is asked is simple enough—a disclaimer that our Meeting does *not* advocate the overthrow of our State or Federal government by force, violence or other unlawful means, nor would support a foreign enemy in the event of war.

We pointed out to city, county and state authorities that our Meeting could never condone violence under any circumstances, and that this has been our witness as Friends for over three hundred years. The City of Pasadena has continued our tax exemption on the strength of this statement alone, but Los Angeles County has not recognized our position. Consequently, we have paid our 1955 tax and are now testing the constitutionality of this State law in the California courts. There are three such cases before the California Supreme Court, and we are supporting one of them through a "friend of the Court" brief. Early in June we launched our own case in the courts.

The cost of legal action so far is \$1,000. If we should have to carry our suit through the courts, our costs will, of course, be considerably more. We have had some assistance from the Rights of Con-

science Fund of the American Friends Service Committee, but hope that Friends throughout the land might want to know and to share in this effort.

We ask your prayers, that God may give us strength to bear our witness to truth in the days ahead. We would welcome the support of Friends who might wish to share in the cost of this legal action.

With warm greetings to your Meeting from Orange Grove,

Paul B. Johnson,
Clerk

526 East Orange Grove Avenue
Pasadena 6, California

* * *

Dual Membership

To The Editor:

For many years the 57th Street Meeting of Friends, Chicago, Illinois has followed the practice of allowing what we call "dual" membership. By "dual" membership we mean becoming a member of our Meeting while at the same time retaining membership in another Church or conversely becoming a member of another Church while retaining membership in the Meeting.

Some of the types of circumstances leading to the request for dual membership have been these: 1) Friends who have moved to a community where there is no Friends Meeting wish to join the local Church and retain membership in our Meeting. 2) Ministers of other denominations have wished to join our Meeting without giving up their professional relationship. 3) Members of our Meeting have married members of other Churches and wish to belong to both groups.

In recent months such requests have become more frequent, leading to the development of a concern to clarify our practice. Our situation is complicated by the fact that we are a united Meeting—so that most of our members belong to both Illinois Yearly Meeting and Western Yearly Meeting. Neither discipline gives clear guidance on the subject, since neither seems to recognize the possibility of a desire for "dual" membership.

We would appreciate hearing from Meetings or individuals who had experience with this type of relationship.

Committee of Ministry
and Council

Donald G. Klaber, Chairman
7131 S. Eberhart Avenue
Chicago 19, Ill.

Reflections from London

Friends Consider Broken Marriages

Should the remarriage of divorced persons be allowed in Quaker Meeting Houses? This burning question was carefully considered in one of the best sessions of the recently held gatherings of London Yearly Meeting.

The matter was raised in the report of the Marriage and Parenthood Committee which frankly stated a division of opinion in the mind of its members. Some held that the sanctity of marriage was at stake and that in no circumstances should re-marriage be allowed. Others, no less anxious to uphold the sanctity of marriage, took the view that God's forgiveness was such that, granted recognition by those whose marriages had broken of their responsibility for the failure, we had no right to refuse them re-marriage in a Meeting House. Monthly Meetings should be free to grant such facilities to Friends after an examination of the merits of each case.

Apart from these two main views there was a third which would ask the Society of Friends to welcome any who desired to be re-married according to our usage.

A strong lead was given to the Yearly Meeting by Paul Cadbury, who was able to speak, not only as a responsible and respected Friend, but also from his wide experience of the work of the National Marriage Guidance Council, of which he is Treasurer. Paul Cadbury reminded the Meeting of the long experience of happy life known in the Society, and urged Friends to feel a greater sense of responsibility for "marriage delinquents." We should want a second marriage to be blessed by a religious service. In our approach to this question we must be mindful that for Jesus charity was always to the fore. When people have suffered the breakdown of a first marriage and have come to a proper understanding of a second try, Friends should be prepared to meet with them in worship for the solemnization of their marriage. We should think less of our own reputation and more of charity.

Strong support for this humane view was widely expressed by many. Friends were conscious of the torture for two people who had discovered deep incompatibilities

when forced to stay together for the rest of their lives. Warnings against judging people and pleas for tolerance were frequently made.

It was clear that all who spoke were concerned that marriage should be viewed as a permanent union, but it was recognized that mistakes in the choice of a partner were made and exceptions to the general rule must be allowed. Much stress was laid on the importance of proper education for marriage and for the tender pastoral care of those who were in difficulty. The value of marriage guidance work was emphasized.

Some Friends, while sympathetic to those who desired re-marriage, after the manner of Friends, were hesitant about allowing them to repeat a promise of life-long fidelity, which they had once broken. One Friend queried whether people should ever be asked to make such a promise, but should rather state an intention.

The harmful effect of broken homes upon children was several times recalled, and the desirability of encouraging reconciliation between Friends in marriage difficulties urged.

Those opposed to the Quaker remarriage of divorced persons pointed out that it was more difficult to do what was right than to be comfortable. They also feared that if it was allowed, it would encourage the idea among young people that marriage was a thing to be tried again.

Wilfrid E. Littleboy, a former Clerk of the Yearly Meeting, cautioned Friends against acting hastily. Leisured consideration should be given to such facts as the attitude of our fellow Christians, for many of whom the marriage vows were absolute. There was a danger in thinking too much of the individual in these matters. Due regard must also be given to matters of principle.

After a long and searching discussion the whole matter was referred to Quarterly Meetings so that serious consideration could be given to the complex issues involved. The results of these discussions are to be reported to Yearly Meeting 1957.

George H. Gorman

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Prudence Crandall, Woman of Courage, by Elizabeth Yates; E. P. Dutton; 246 pages; \$3.00.

Family reading now-a-days is often a lost experience. Children dash away from the dinner table to be shot across the world with "Captain Midnight" or entranced with the magic of Walt Disney. The leisure to sit a moment about the family table has gone with the new necessity to seem busier than our neighbors.

For those who still find enjoyment in reading aloud to their children Elizabeth Yates' books are a must. Reading her *Amos Fortune, Free Man* to a group of children helps to put the television in its rightful place and shows it still to be a cheap imitation of the real thing.

Prudence Crandall, Woman of Courage is here recommended for family reading. Like *Amos Fortune* it is one of those books that can make a child feel a deep sense of pride in the greatness of America. This is something quite different from a cheap flag-waving patriotism. Both books make one feel genuinely proud to be part of the procession of Americans who have believed in "Liberty and Justice for all".

Friends should have a particular interest in this story of a young Quaker school-mistress who stood in conscience against the violence

and hatred that flared up in a small Connecticut town during the tension years of the pre-Civil War period. A true story, well documented and well written, it shows in a unique way that the long battle for an educational opportunity for all children has not been won without heartache and suffering. Best of all, this little story gives proof that Americans are capable of group sensitivity and group conscience.

Most useful for high school age and up, this book should be read in every Quaker home. Reading aloud is said to develop a good vocabulary. Reading Elizabeth Yates's books aloud will develop vocabulary, courage, and conscience.

Ralph Rose

* * *

Surprised by Joy, by C. S. Lewis; Harcourt Brace; 238 pages; \$3.50.

The name of C. S. Lewis, author of *The Screwtape Letters*, *Mere Christianity* and many other books, is enough to commend any book by him, and especially one which interprets his changing thought in an autobiographical setting. The central theme is the development of his religious faith as he changed from the stilted religiosity of his early days to atheism and then to a Christian faith of maturity.

The facts of that change are so subtly woven into the externals of his life story that the reader all but forgets the central religious motive of the book until he stands with the author at the end and, like viewing a road in retrospect,

sees the distance and the stages covered. It is religion growing out of experience, and integrated in those experiences which make the whole story earthly and give it roots and reality.

His final conversion to Christianity comes after the process of logical thought, leading to his commitment of mind and spirit. Quaker traditional phraseology would call him a "convinced" Christian.

E. T. E.

* * *

The Greatest Life, by Frank C. Laubach; Fleming Revell Co.; 182 pages; \$2.50.

Frank Laubach is what might be called a spiritual genius. For years he has lived intimately and regularly with the New Testament and more than most men he applies its principles into practice in daily life. Now he has had a brilliant idea. It occurred to him that the Gospels could, without distortion, be put into the first person. He has taken the accounts of the four Gospels and put them together in a continuous pattern so that it appears in the form of an autobiography. Where we are accustomed to read "Jesus went," in Laubach's form we read, "I went." It is good to know that the consequent form does not seem over-familiar in the bad sense of that word and does not change the meaning in any place. What it does is to make the account seem extraordinarily vivid and firsthand. We can, therefore, be grateful to Frank Laubach once more.

D. Elton Trueblood

Canyons

All sand . . . and stony crag . . . and gloom
As far and deep as eye can see,
Till sunlight shifts—then splendors bloom
From stone; and canyon shadows flee,
As woe before Love's ministry.

Vida R. Pribbenow

Painted Deserts

When Heaven's light shines on the soul,
Upon each failure, wound and scar,
That brilliance so transforms the whole
That things appear, not as they are,
But placid, beautiful and right
Like deserts altered by sunlight.

Vida R. Pribbenow

Yes, Jesse Stuart

(In answer to a poem by Jesse Stuart)

When winter comes to me and you
The spring will bring us grand new birth,
Unless our hearts, like sassafras roots,
Are deep and bound within the earth;
The spring will come, I am very sure,
If hope outlives the autumn strife,
If in our hearts there is no doubt
That winter sleep is part of life.

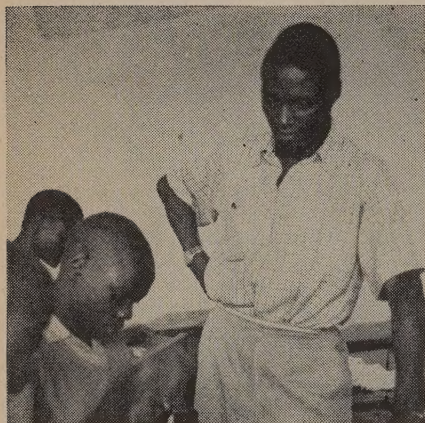
Velma E. Miller

Communion

Man has an inward spirit, pure and fine,
Which, seeking, with God's spirit may entwine
Itself, and find that when its search is done,
Man's spirit and God's spirit are as one.

Philip C. Gifford

An African Picture Page



Here is Thomas Lung'aho at his everyday task of teaching. He is Principal of the Friends Intermediate School at Musingu, which is located some eight miles from his home at Lirhanda. He and his family are members of the Lirhanda Friends Meeting. Thomas Lung'aho's visitation among Friends in England and America has made him see the work of East Africa Yearly Meeting in new perspective, and given him renewed zest and devotion to his work of teaching the youth of his own country. Many Friends will remember him from his visit in various parts of the United States and at the Five Years Meeting in 1955.



This is Clara Weaver, formerly of Portland Friends Meeting in Indiana, teaching a Bible class in the Girls Boarding School at Kaimosi, Kenya. Bible study is an integral part of the curriculum in the Friends Schools. Here we see girls of Form I copying notes in their exercise books while Clara Weaver answers questions and stresses important points. Every effort is made to make the Bible lessons interesting and to apply them to the lives of the individuals in the class. It is sometimes amazing to find how much superstition and fear still remains in the minds and hearts of these young pupils of ours. We believe that the Bible will be a lamp unto their feet.



Here is Rodney Morris of the Poplar Ridge Meeting, New York, on the tractor which has been leased by Friends Africa Mission at Kaimosi. The tractor is being used to demonstrate how improved equipment can increase the yield on African farms.

This seven-acre field belongs to a Nandi farmer who lives about three miles from Kaimosi. The sod was too heavy to be turned by oxen. If the farmer had not been able to hire the tractor pictured here, he would have had to wait for three months to do his planting while workers dug and prepared the soil by hand.

Wherever the tractor works people collect to watch. Introducing the tractor is only one of the ways in which we can help the Africans improve their farms so that a cow will produce more than a pint of milk a day and an acre of ground will yield more than 13 bushels of corn.

The Sunday School Lesson

Prepared by Harold N. Tollefson

August 5, 1956

A Call to Christian Living

1 Peter 2:1-3; 4:1-11; 2 Peter 1

Jesus had much to say about the rigors of the Christian life. We have come to a day when Christian living and ethics are almost the same thing in many people's minds. Self-denial, a daily cross, self-discipline, and a refusal to follow the popular pattern — all of these are being pushed into the background of our daily lives.

Christian living demands a recognition of sin, both personal and social. It also demands a positive attitude toward those things that destroy the body, debauch the mind, and sear the soul. There are things that we must be definitely *against*, however acceptable they may be for social prestige and economic advancement. There are also things that we must be definitely *for*, to the building up of the fellowship and the advancement of the Kingdom. Peter's opening verses in Chapter one give the reason and resources for Christian living.

Many years ago I read of an horticulturalist who transplanted a flower from the warmth of the sunny valley to the exposure of a mountainside. The plant thrived under his care, but took on new characteristics in size, texture of leaves and blossoms and in color. I have often thought of the Christian life as being like that flower. We are a "transplant" from the "kingdom of this world" into the "kingdom of His dear Son." The source of our daily energy is no longer a material, temporal one, but a spiritual, eternal power that comes from God himself. We live no longer for ourselves, but for God. Our desires, motives, ideals, actions are brought into harmony with His purposes and sustained by His spirit day by day. As a consequence, we develop a community conscience and desire the best for our children, our neighbors and our world.

Peter urged his contemporaries to "hold unflinching love for one another . . . practice hospitality ungrudgingly to one another." I am unhappy with the present trend among home builders! We build for efficiency, for comfort, for

economy, but we do not build for *hospitality*! The early Christians depended upon the hospitality of their fellow-Christians because they could not stand the drunkenness, carousing and lust that was so prevalent in the public lodgings! The fellowship that developed from these visits among the Christians strengthened the ministry, gave courage to the individual Christian and created a network of "churches" that greatly influenced history. What are we doing about hospitality to our fellow-Christians? Are we going to deny to our children the great blessing that came to us when our parents entertained visiting Friends? It was not always "convenient" for them, but these Friends were always welcomed. During the war years, when rationing was in effect, we lost our *sense of visitation*. We must recover it or lose our *sense of fellowship*. The "prophet's chamber" was more than a figure of speech — it was a source of spiritual power.

Questions: How do you identify a Christian? Do you provide an example for young people to follow, that will make them stronger Christians? Do you consider a "social drink" acceptable? What about the programs on radio and TV that portray drinking, carousing and brutality?

August 12

The Way of Christian Fellowship

1 John 1:2-17; 2 and 3 John

The Epistle of John seem to be the mellowed message from the heart of a great and matured Christian. He faces up to the great fact of sin, self-deceit, darkness and throws upon them the great Light of the world, sinlessness and highest integrity. Then he permeates it all with that which may be likened to the X-ray of the body, the *love of God*. He wraps up the whole package in a fellowship that includes man, the Father and the Son.

We cannot analyze God, neither can we grasp His motive completely. We say "He loves us"; but why should He? We say "He forgives us"; but why should he? We can only humbly acknowledge that he knows we are sinners, and forgives us; that we have wilfully run from

Him, and He reconciles us to Himself; that he sees a *potential* in us, and wants to make us ready for that fuller likeness which John suggests in 3:2.

All of this meditation creates in us a longing, a desire to become the kind of person God believes we are capable of becoming. It is then that we purify ourselves! That is the challenge of His great love, his redemption, his reconciliation. The danger is that we may become "superior" because we no longer do the things we used to, or that we consider "sinful." This venerable writer addresses us as "little children," as "fathers," as "young men" not in terms of age, but of experience. The Christian fellowship is built upon Christian development, not time, and at the heart of the fellowship is that little word "love." Without it there is no fellowship, either with God or man! Some of the saddest and most tragic experiences I have had is to meet with persons and groups who refuse fellowship on theological grounds, or intellectual interpretations, indicating an unwillingness to share the love of God to the building up of faith.

There are heresies, half-truths that pamper the vanity of some. But there are also "seekers" who have created a fellowship out of their own cultures. They wait for someone to guide them into the Truth, to bring Light into their minds, and Love into their hearts. George Fox found his seekers, Lindley Hoag found his Norwegian seekers, John Woolman found his Indian seekers. We must let our Light be seen, our Love active in doing "righteousness". It is the daily application of Christian truth and principle that we reveal the love of God in our hearts.

When we total up our experience as Christians we become aware of the reality of God's presence, His guidance, and His revelation to us. We can speak with confidence and assurance, even as we humbly acknowledge our weaknesses. The phrase "God is Love" and "God is Light" become living experiences to us. We share these experiences with others to strengthen their faith.

Questions: Does your Meeting extend fellowship to people of other races or color? What is the basis of this fellowship? What is "light"?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

All copies of the June, 1956 issue of *The Canadian Friend* were lost in a fire which destroyed the printing plant. *The Canadian Friend* has a wide circulation among Friends in Canada. Dorothy Schlick Starr is the editor.

* * *

Elizabeth Babbott, a member of the Friends Meeting in Cambridge, Mass., has been appointed to the faculty of International Christian University in Japan. She will begin her two year teaching assignment as instructor of biology September 1. Elizabeth Babbott obtained her doctorate from Radcliffe this year.

* * *

Matilda L. Haworth of Long Beach, California, former California Yearly Meeting missionary in Central America for thirty-eight years, left recently for a year in Alaska, another mission field of California Yearly Meeting. She will be associated there with Paul and Patsy Miller during the furlough year of Harold Beck.

* * *

D. Aldean Pitts of Xenia, Ohio, will begin service as minister of the Plainfield Meeting near Indianapolis, Indiana on September 1. Aldean Pitts has been a contributor to *The American Friend*, and gave devotional messages at the recent annual meeting of the American Friends Board of Missions. A recent announcement in this journal that Xen Harvey would serve as pastor of the Plainfield Meeting was in error.

* * *

Lucy Burt, British Friend long associated with China and more recently with India, is now back in India after a time in Australia and New Zealand. She is working with the Indian Student Christian Movement, with her headquarters at Bangalore. She reports a small Quaker Meeting for worship there, which is attended by the Muirhead and Cooper families and also by a number of presbyters of the Church of South India and their wives.

* * *

A strong plea for limiting atomic tests appeared in the June *Northwest Friend*, organ of Oregon Yearly Meeting of Friends. Eldon Helm, author of the article, concludes his statement: "It would seem that in this, above every one else, the Quaker voice should be heard in opposition to continued testing of nuclear weapons. Why not state your views in a letter to President Eisenhower, asking that he courageously take the steps of stopping atomic tests?"

Lyle Tatum will become executive secretary of the Middle Atlantic regional American Friends Service Committee this fall. Former executive secretary of the Central Committee for Conscientious Objectors, he served recently for three months as administrator of a children's home. His resignation from the children's home was requested on the basis of "patriotism and religion," with some members of the board evidently not in sympathy with his views on conscientious objection.

* * *

A lengthy article in a recent issue of the Whittier (California) News gives much of the history of the Allen Tomlinson family, well known Whittier Friends. Allen Tomlinson's work on the YMCA, with First Friends Church, in California Yearly Meeting as Clerk for thirty years, and as Clerk of the Five Years Meeting is mentioned. A number of pictures of Allen and Katherine Tomlinson, his sister Anna Tomlinson, his grandmother Louisa Trueblood, and his mother Milea Trueblood Tomlinson are included to illustrate the article.

* * *

A full-time secretary for religious education has been appointed by the Com-

mittee on Religious Education of Friends General Conference. Bernard C. Clausen, member of the Cleveland Meeting and at present teacher of religion at Lake Erie College, began work on July 1. A Baptist minister before he joined the Society of Friends, Bernard Clausen has been very active in American Friends Service Committee Peace Institutes throughout the United States. His office will be at 1515 Cherry St., Philadelphia.

* * *

Iowa Yearly Meeting, to be held Aug. 20-26 at Oskaloosa, Iowa, will have as its guest speakers T. Eugene Coffin, pastor of Alamitos Friends Church in Garden Grove, California; Everett and Ruth Kellum, Friends missionaries on furlough from Kenya; Wilmer Cooper of the Friends Committee on National Legislation; Ralph Rose of the Friends World Committee; and Errol Elliott of the Five Years Meeting. T. Eugene Coffin will speak at several of the evening services and at the morning Inspirational Hour.

* * *

Plans for the Brethren-Friends-Mennonite Conference to be held July 24-27 at Manchester College in Indiana are proceeding, and the fifty Friends to attend as representatives from the Society of



On the same day that Paul Figgins received his B.A. degree from Earlham College, his father, Lester Figgins, pastor of the Friends Meeting at Noblesville, Indiana, received his M.A. in religion. President Thomas E. Jones is shown here congratulating both. Lester and Mary Weeks Figgins have served in Western, Wilmington and Nebraska Yearly Meetings. Lester Figgins' sister, Esther Figgins, is pastor of the Friends Meeting in Richland, Iowa, where their mother, Bertha Figgins, also is active in church work. Another Friendly service has been performed this past year by Phillis Williams Figgins, Paul's wife, as receptionist for the Friends Central Offices in Richmond, Indiana.

Friends have been invited. Kenneth E. Boulding will be one of the speakers. Friends discussion group chairman will include William Fuson, Warren Griffiths and Dan Wilson. Lewis Hoskins of the American Friends Service Committee will be Conference Chairman. Theme of this second Peace Church Conference is "The Expression of Christian Love."

* * *

Harold Smuck, pastor of the Valley Mills Friends Meeting in Indiana, his wife Evelyn and their children are combining a vacation trip to the west this summer with visitation of Friends Meetings for the Friends World Committee. They hope to visit a number of Independent, Kans., General Conference and Five Years Meeting Friends Meetings in Illinois, Iowa, Nebraska, Colorado, Kansas, Texas and Arkansas. They will also attend the Conference of Evangelical Friends in Denver and visit the Young Friends Workcamp at McLoud, Oklahoma.

* * *

Herbert Hadley, General Secretary of the Friends World Committee for Consultation, will visit the Friends International Centers in Paris and Geneva from July 6 to 12. While in Paris he will meet with the Committee planning the Conference of European Friends to be held in Birmingham in 1957 and with the Executive Committee of the European Section of F.W.C.C. Later in July he will spend a few days with Friends in Holland and Vienna, and will attend meetings of the Central Committee of the World Council of Churches held in Hungary as a fraternal delegate. On the return trip he will attend Germany Yearly Meeting at Bad Pyrmont and visit among German Friends.

* * *

Samuel D. Marble, whose article on disarmament appeared in the June 15 issue of *The American Friend*, made a strong statement on disarmament recently before the Disarmament Subcommittee of the Senate Committee on Foreign Affairs. Five Quaker organizations, including the Board on Peace and Social Concerns of the Five Years Meeting, sponsored his statement. An article "Why We Do Not Disarm" by Samuel Marble appeared in the *Christian Century* for June 6. Samuel Marble is now on leave from the presidency of Wilmington College to work with the Quaker Team at the United Nations. Other Friends who have recently testified to Senate or House Committee have been Eric W. Johnson on foreign aid and Edward F. Snyder on Mutual Security Program appropriations for constructive uses.

* * *

Dorothy Pitman, recently returned Friends Missionary in Kenya, writes

Friends House, the parsonage near Paoli Friends Meeting in Indiana, was dedicated recently. Everett and Marie Chapman are pastors here. The house stands near Paoli Friends Meetinghouse, which was destroyed by fire in 1953, rebuilt anew, and dedicated two years ago, June 6, 1954.

William Kemple and Owen Stout served as chairmen of the Parsonage Building and Finance Committees.



from Broderick Falls in Northern Nyanza, the "breadbasket" of the province in which Friends are working, of some recent activities. She is now in charge of women's work in East Africa Yearly Meeting and has been visiting schools and groups in the northern province. She also reports that Benjamin N'Gaira and Jotham Standa are trying to show Ranjit Chetsingh (former Secretary of the Friends World Committee) and Doris as much of Friends activities in Kenya as their visiting time allows. During their visit in the north, Ranjit Chetsingh was present to lay the first foundation stone for a new Meetinghouse to be built near the schools at Kaptama, on the slopes of Mt. Elgon. The Chetsinghs have also visited schools, including the site of the new Secondary School. They have been entertained in Africa, Indian and European homes during their visit to Kenya.

* * *

Friends or Friends groups which have been responsible for refugees recently include Des Moines, Iowa, American Friends Service Committee, Pasadena Meetings, Friends in Cambridge, Mass., and Evanston, Illinois, Friends Meeting. The Seiler family of Germany, with three daughters, stayed at the Des Moines home of Clay and Dorothea Treadway before establishing their own home. Six new assurances for refugees were signed in the past year by members of the Cambridge Friends Meeting. Karl and Sophie Zitzka of Yugoslavia were sponsored by First Friends of Pasadena, California, and seem to be happy within the Quaker fellowship now. The Peace and Service Committee of Evanston Friends Meeting expects the Hnatkowycz family from Germany soon, and will find a job and housing for them. Friends have reported the initials D. P., usually standing for displaced person, should be translated "delayed pilgrim," in keeping with the American tradition.

Friendly Fellowship

KOKOMO, INDIANA—The Finance Committee of Union Street Friends Church

in Kokomo attempted something a little out of the ordinary in the presentation of the new budget for the coming fiscal year. First, a buffet supper was held for members of the Finance Committee and Trustees where the budget was discussed and pledges from each member were received. The Committee then sponsored a "Loyalty Supper" for all members of the church. At the supper, Robert Knisely, chairman of the Finance Committee, used a pictorial method of presenting the budget. Pictures were flashed on a large screen along with an explanation of the various items in the budget. Members were then asked to indicate their support for the coming year on a blank slip of paper. Pledge cards have since been mailed to members unable to be present. Total results have been gratifying. The entire financial picture of Union Street has taken on a brighter hue and we expect to meet our budget without difficulty.

* * *

COLLINS, NEW YORK—Collins Friends held an appreciation gathering on May 17 for Levinus K. Painter and his sister, Anna M. Painter, who retire from work with the Meeting this summer. Five members of the local Gowanda area ministerial association spoke briefly. George and Rose Hall, who will take over pastoral care of Collins Meeting July 1, were also in attendance.

The Meeting presented Anna Painter with a purse in recognition of her service during the past ten years as a teacher and in the ministry of music. The Meeting has contributed substantially toward the coming seven months overseas travel of Levinus Painter in East Africa and the Middle East. Levinus Painter will be free for several months after his trip for travel among Friends. Anna Painter will serve next year as visiting professor of Contemporary Literature, Cotty College, Nevada, Missouri.

* * *

WILMINGTON, OHIO—Some sixty Friends gathered on the Wilmington College campus recently to consider the needs of eldership within the Monthly Meetings of Wilmington Yearly Meeting.

Previous to this seminar, a questionnaire was sent to all members of Ministry and Counsel and the responses indicated that there were serious problems in many Monthly Meetings that were not being solved.

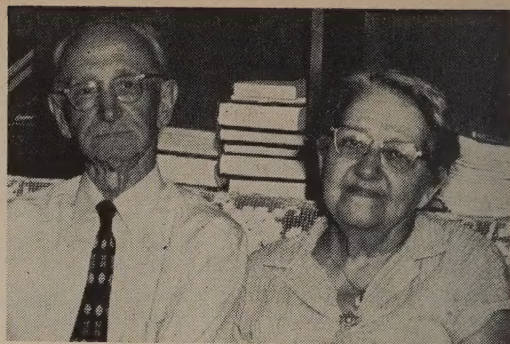
The seminar began with a period of worship, followed by a brief statement of the responsibilities of eldership. Joseph Havens of Wilmington College introduced the concept of "role playing" and members of Ministry and Counsel then acted out a real-life problem situation. General discussion followed, and small discussion groups continued exploration of the problem acted out and other problems in their Meetings. Reports from the groups were presented by a panel, with general discussion again following.

It is significant that with the passing of the meeting of Ministers and Elders, where age and experience helped in a discussion of problems facing the Meetings, there has been an unfulfilled need for this kind of discussion. It is hoped that other experimental seminars will be undertaken, and that perhaps one of these will be in the field of Clerkship, again with the acting out of some of the difficult situations that Clerks face in Monthly Meetings. Ralph Rose

WEST NEWTON, INDIANA—The subject of Quakerism has been stressed at West Newton Friends Meeting in recent weeks. At the close of the Sunday Church School, short talks have been given by individual members of the meeting. When a new family was recently received into membership which had not had much Quaker background, the Ministry and Counsel appointed five different couples to help acquaint them with different phases of Quaker beliefs. Each couple, accompanied by the pastor, has spent an hour with the parents and their three small children. Topics discussed have been: Quakerism, Monthly Meeting organization, What It Means to be a Christian, Stewardship, and Christian Home Life.

On Wednesday evenings we have enjoyed a varied program, including Bible

Homer and Mabel Cary Coppock of Richmond, Indiana, celebrated their fiftieth wedding anniversary on June 24. Both are graduates of Earlham College and all five children graduated there as well: H. Cary Coppock of Elensburg, Wash., Paul R. Coppock of Memphis, Tennessee, Ruth Palmer of Westchester, Pa., Grace Bibler of Chicago and Anna Houghton of Arlington, Va. Homer Coppock is emeritus professor of social science of Chicago Teacher's college.



Study and special interest nights. The children have gathered simultaneously with the adult meetings, and Friends missions have been emphasized at their program.

A college fund for young people has been started with a small gift sent to the Meeting. On Baccalaureate Sunday morning, two young people graduating from High School had charge of the service.

Friendship House

The "Freundschaftsheim" (Friendship House), an international peace center near Hannover, Germany, extends a warm welcome to people from every country who are interested in the cause of world peace.

This center was founded in 1948 by Pastor Wilhelm Mensching, one of German's leading pacifists, assisted by a group of people dedicated to finding alternatives to the war method of settling disputes. It was established in the belief that the best form of peace training is to assemble people of various races, nations and backgrounds for work, worship, study and play together. It has grown from meager beginnings on a piece of waste land to include three new substantial buildings and a teaching staff of six.

Participation and support has come from people of various religious faiths. Among Americans, Freundschaftsheim has appealed particularly to Friends and

members of the historic peace churches. Clarence Pickett serves as Honorary Chairman of the American Committee for the Freundschaftsheim.

People can go to the Friendship House as "volunteers," "students," or "visitors." All who have the privilege of going there benefit from the rich experience of fellowship with people from other cultures, with whom it is a rare thing to have close, personal association and to be able to discuss freely and frankly.

"Volunteers" share in the maintenance and development work, participate in the study program and are expected to stay a minimum of two weeks. The "students" devote more time to study and conference. A six weeks' course conducted in English will run from Sept. 15 to October 31 entitled "The World Today and Our Task for Peace." Other courses are in Swedish and German. Visitors wishing to attend Friendship House for a shorter period than two weeks are accepted if accommodations are available.

Any persons interested in spending a period at the Friendship House, investigating staff openings, contributing financially to the work, or obtaining further information, please contact Helen H. Corson, Secretary of the American Committee for the Freundschaftsheim, Chester Springs, Pennsylvania.

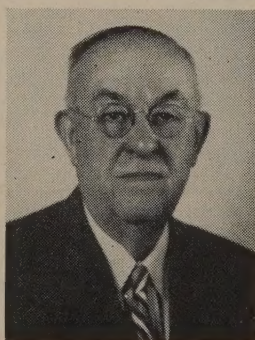
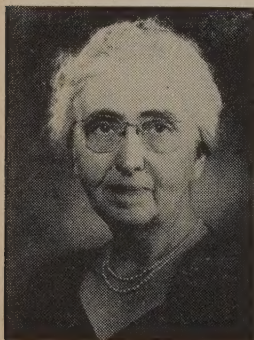
Eleanor A. Marshall

WANTED: Young Quaker family on well improved grain and livestock farm in Central Indiana. Quaker community and church. Good wages. Begin January, 1957. Write Box 3, The American Friend, Richmond, Indiana.

OPPORTUNITY

To serve as minister of a rural Friends Meeting at Durham, Maine. Meeting serves a community area besides Friends in nearby towns. Has pleasant modern parsonage. If interested write for details of salary, etc.

Louis Marsteller



William H. and Florence Gassard Adams of Highland Park, Michigan, were married May 9, 1906. They have been pioneers in the Detroit Friends Meeting (unprogrammed). Their children, Robert of Seattle, William of Toledo, Richard of Montclair, N. J., Alice Dart of Eugene, Oregon, and Eleanor Platt of Upper Montclair, N. J., all graduates of Oberlin College, helped them celebrate their Golden Wedding on June 23.

BIRTHS

BAY—To Stanley and Emily Newlin Bay of Albia, Iowa, a daughter, Ruth Anne Ella, on May 31.

KRUSE—To Roy and Priscilla Kamp Kruse of Chataqua, Miamisburg, Ohio, a daughter, Susan Lynn, on June 7.

TAYLOR—To Richard W. and Sadie W. Taylor of Stevens Point, Wisconsin, a son, Stephen Bentley, on May 17, (a birthright member of Lehigh Valley Monthly Meeting.)

WERSAN—To Stephen and Corinne Krekler Wersan of West Elkton Friends Meeting, Ohio, a daughter, Rebecca Alice, on June 13.

WOOD—To James and Frances Randall Wood of Mount Kisco, N. Y., a son, Stephen Hollingsworth, on June 11.

MARRIAGES

BRUNER-COHN—Helen Ann Cohn, daughter of Arthur L. and Lucille Cohn of Sacramento, California, to David Kirk Bruner, son of David K. and Catherine Bruner of Stockton, California, on June 16, after the manner of Friends in a meeting for worship of the Delta Monthly Meeting in Sacramento.

PALMER-GRANT—Noel Palmer, Friend from Jamaica who has been studying at William Penn College, to Daisy Grant, daughter of Mr. and Mrs. James Grant of New York City, on June 16, at Brown Memorial Baptist Church in Brooklyn, New York.

DEATHS

BEACH—Edward M. Beach, on June 20 at Unadilla, New York. He was born at East Masonville, N. Y., November 8, 1883, and married Mabelle Slade, who survives, January 4, 1905. Edward Beach was a farmer and a man of sterling character. He had been a member of the Friends Meeting in Rogers Hollow for forty-five years. His funeral was held in the church, with burial in Maplewood Cemetery, Mt. Upton.

MAXWELL—Laura B. Maxwell, on June 4, at Mexico, Indiana, aged ninety-four. She was a member of Muncie Friends Meeting. Burial was at Glencove Cemetery, Knightstown, Indiana.

MENDENHALL—Lucy Osgood Mendenhall, on June 16, at Whittier, California. She was born at Verona, New York, the daughter of William and Martha Tufts Osgood. She attended Oneida High School and Smith College and graduated from the University of Chicago. While teaching at Wilmington College, she met William O. Mendenhall, who was also a teacher there. They were married June 22, 1907, at Verona. After their marriage they went to Earlham College, where W. O. Mendenhall served as head of the department of mathematics and dean of men until 1918. He became president of Friends University in 1918. The Mendenhalls came to Whittier in July, 1934, where W. O. Mendenhall served as president of Whittier College until his retirement in 1943. Their home was a second home to many young people, and Lucy Mendenhall worked in the Whittier College Auxiliary. W. O. Mendenhall

served with the American Friends Service Committee after his retirement. Both attended the World Conference of Friends in Oxford, England. Throughout all their years in Whittier, both have been active members of First Friends Church. Surviving are W. O. Mendenhall; their son, William Rees Mendenhall; and two grandchildren.

TOLLEFSON—Theodore Conrad Tollefson, on June 15, in Newport, Rhode Island, aged ninety. Born in Oslo, Norway in 1866, he went to sea at the age of 14. When he was 20 he became sick aboard ship and was placed ashore in Newport, where he remained. In 1897 he opened a fish market with Charles Dewick, which continued until his retirement in 1946. Since his retirement he had lived in Jamestown, Rhode Island. In recent years he had devoted much of his time to sketches, mostly of ships and marine views. He was Trustee and Treasurer of the Newport Friends Meeting for about twenty years, and was instrumental in getting their new building in 1922. His wife, Nilsine Helgersen Tollefson, died several years ago. Surviving are a daughter, Mrs. William C. Hartnett of Palm Springs, Calif.; two sons, Theodore B. Tollefson of Mt. Vernon, N. Y., and

Harold M. Tollefson, minister of the Friends Meeting at Sabina, Ohio; a brother, Antone T. Tollefson of Newport, and several other brothers and sisters in Norway; ten grandchildren and seven great-grandchildren. A service was held after the manner of Friends in the Newport Meetinghouse. Burial was in Braman Cemetery.

WRIGHT—Orel Wright, on April 28, at Mendon, Ohio, aged eighty-one. She was a member of the Charity Union Friends Meeting for many years and had lived her entire life in the Charity community. Surviving are a brother, Thomas, of Mendon; two nephews and six grand nephews and nieces. Two brothers and three sisters preceded her in death. Services were held at the Charity Union Meeting in charge of Robert A. Shockney. Burial was in the Hamilton-Bethel Cemetery.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 941 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Central City, Nebraska—Church School 10 a.m. Meeting for worship 11 a.m. Lindley Cook, minister. Herbert Watson, clerk.

Chicago, Illinois—Church Monthly Meeting, 10th Street and Artesian Avenue: Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lorton Heusel, Minister. 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, 8090 Cornell Road, Sharonville, Ohio; Phone (Cinti) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45; Worship 11 and 7:30. C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting. Unprogrammed. Worship 10 a.m. Classes 11 a.m., 2920 30th Street, South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School

10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 052055.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship, O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Ilaworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at White Cross Guild Center, 1701 N. Senate Ave., 9:15-10:15 a.m. — "Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone Evergreen 4-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 1701.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 10 a.m. during July and August. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 8-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Westor A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 16th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m. Meeting for Worship. Phone SY 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St. Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prelwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m. Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances E. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45; Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, FI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone ASbury Park 2-1197-X.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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